The Bombay Guardian.

VOL. XXIII.—New Series.—No. 7. SATURDAY, APRIL 14, 1877.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—On the 24th of last November, at the Athens Observatory, a new star of the third magnitude was seen in Cygnus. In 8 days, it had shrunk to the fifth magnitude, in 12 days to the sixth, in 21 days to the seventh, and after that, slowly waning, it disappeared. There have been apparitions of this kind in the heavens before, and there has been a good deal of speculation as to the real nature of the facts that lie at the basis of these phenomena. It is a favourite idea with some that a distant sun takes fire and blazes out prodigiously and rapidly burns itself out. It is important to bear in mind that the stars are at very different relative distance from us. The nearest star in Cygnus is more than twenty *millions of millions* of miles away from us. But for all we can say, the star seen at the Athens Observatory last November may have been much nearer to us than it was to Cygnus. It may have been twenty times as near to us, and a month would not have sufficed to change its apparent place. It may have been a cometary body

—A firm in Bombay calls the attention of the public to the fact that theirs is the veritable 'dagger' brandy. Their trade mark consists of three daggers. No one can deny the appropriateness of the symbol. Should there be any new brands, they might be designated the poignard, the stiletto, the bowie-knife. Still better, perhaps, would be the *mitrailleuse*, as brandy kills every year more than all the sharp-edged weapons in the world. Perhaps the scorpion, the viper, the cobra would furnish good trade-marks.

—We find the following "curious calculation" in a very respectable paper:

"It is asserted by scientific writers, says an Irish newspaper, that the number of persons who have existed on our globe since the beginning of time amounts to 66,627,848,237,075,256. These figures when divided by 3,095,000—the number of square leagues on the globe—leaves 11,320,689,732 square miles of land, which being divided as before gives 1,314,626,076 persons to each square mile. If we reduce these miles to square roods, the number will be 1,853,174,600,000, which, divided in like manner, will give 1,373 inhabitants to each square rood, and these being reduced to feet will give about five persons to each square foot of terra firma. It will thus be perceived that our earth is a vast cemetery. On each square rood of it 1,283 human beings lie buried, each rood being scarcely sufficient for ten graves, with each grave containing 128 persons. The whole surface of our globe, therefore, has been dug over 128 times to bury its dead."

We remember that a well-known former citizen of Bombay once published a similar calculation. We remarked then, and we remark again, that it simply shows how amazingly stupid, clever people sometimes are. The earth's population, greater now than ever before, is about 1,300,000,000. We reckon three generations to a century, though before the flood the average duration of life was much greater. But even if we conceded that the world had been for 6,000 years as full of people as it now is, and the average duration of life the same, that would only make 180 times 1,300,000,000; this would be only 234,000 millions, which is only one-two hundred and eighty-four thousandth of the number in the above 'curious calculation.' All the people that ever lived on the earth, if buried, would have on an average nearly an acre a piece.

—The *Nineteenth Century* has an article on "The Church of England" by the Bishop of Gloucester, in which there is a reference made to those incumbents who just comply with the letter of the law in reference to the services of the Church, but neglect their spiritual duties to the parishioners.

"These cases demonstrate, in the first place, by a distinct example, a grave defect; they supply illustrations to the opponents of the existing church system; and more mischievously still, they furnish the extreme party in the Church with a form of complaint which is perfectly fair and reasonable. 'If,' it is said, 'we Ritualists, who give our whole life and energies to our responsible work, are to be dealt with by Acts of Parliament and to be harried by aggrieved parishioners, is it not monstrous that these cases of ministerial neglect are to be allowed to go unpunished; and ought a church system that tolerates such injustice, to be maintained or defended by any faithful servant of Jesus Christ?"

The abuse referred to is a frightful one, and is a good deal older than Ritualism. The endowments and honours of the Church are appropriated by men who do nothing or next to nothing for the flock, while they who really minister to the flock are to consider themselves happy on a comparative pittance. The Ritualists have got hold of a strong argument, only it happens that they have tolerated these enormities just as others have done, and are at the present moment far more zealous for an Eastward position, wafers, chasubles, and the like, than they are for the reformation of these abuses.

—The Ritualistic Clergy of England are moving the Bench of Bishops to seek some modification of the legal relations between the Church and the State. The modification sought is of course such as shall secure them the state-paid salaries undiminished, while they shall be allowed undisturbed to go on with their Romanizing of the English Church.

—Both the *Bombay Gazette* and the *Times of India* express their surprise at the course pursued by the Esplanade Fee Fund Committee, in refusing to allow the erection of a temporary structure for the services carried on in common by four or five churches of this city. The *Samachar*, a Parsee journal, remarks that the permission accorded to Parsees for erecting stalls on the Esplanade, is also extended to Hindoos and Mahomedans. It seems to think that a sufficient reason for the exclusion of Christians from this privilege, is to be found in the fact that in the Native festivals there is no such thing as 'religious propagandism,' while there is this feature in our evangelistic services. (Mahomedanism is a proselytizing religion.) The above is a strange argument to bring forward, and if it had any force, consistency would require that it should be carried a good deal further, that, for instance, the public sale of the Bible should be prohibited. Perhaps our Parsee contemporary will agree with us that true religion gives no warrant to coercive measures. But it is coercion to deny a man liberty to enquire, compare and judge, as regards the claims of different religions. There is nothing then in open-air preaching of the Gospel that interferes with the liberty of any man. What are the simple facts? A number of Christians gather together at one point to sing and to preach; no one is under the slightest compulsion to listen to them, and no one is prohibited from hearing them. Well, this is what is actually done from day to day, in the open air. Possibly, this is the best way. Some see the crowd and pass on, without stopping. Some stop, hear for a moment, and pass on. A good many others stand listening for an hour, or an hour and a half, and come back the the next day and the next. Well, it would have been pleasanter, if there had been a *pendal*, provided with benches or chairs, where the audience could have been seated; and we should have thought that even the *Samachar* would have thought it better that the services should have been thus in a measure screened. Well, it does not matter very much. We are exceedingly thankful that so excellent an opportunity for preaching the Gospel in the vernaculars of the people, from day to day, in the most public part of Bombay, have been enjoyed, and that such large crowds have had the Gospel earnestly and affectionately preached to them, and have at the same time had a demonstration of the unity of Christians of different denomination and of various classes. We believe that many have been profoundly impressed by this demonstration.

—The article on "The Saints' Perseverance" from the *Chr. Advocate*, was marked for insertion a fortnight ago, but has been crowded out till now.

—We have received a copy of *Once a Week*, a rather diminutive paper brought out in Madras, having as its chief aim "to interest young people." It is neatly printed. It hopes to grow.

—It is stated that 21,000 persons are annually killed in India by wild animals and poisonous snakes. Some thousands of these lives are sacrificed to the superstition which forbids the Natives to kill snakes.

—The meetings in the Framjee Cowasjee Hall, at 8 P.M., have been characterized by large attendance and sustained interest. On Saturday last, the speakers were Mr. Miles and Mr. Macpherson; Monday, Messrs. Bowen and Stothert; Wednesday, Mr. Morris and Mr. Blake; Thursday, Mr. Row and Captain Oldham; last night, the speakers were Mr. Macpherson and Dr. Macdonald; to-night, Mr. Grieve and Mr. G. K. Gilder. This will close the series, with the exception that there will be a meeting for English-knowing Natives to-morrow, and on Monday a *Kirrtan*. Should any of our readers not understand this last expression, we explain that it is a setting-forth of sacred truth by means of Native music, vocal and instrumental. The 5 o'clock meetings have been carried on daily in the open-air, near the Queen's Statue, on the Esplanade. Day after day a large audience has gathered and stood for an hour and a half listening to the addresses made them in the vernacular, and to the hymns sung by Christians of both sexes. It was difficult for members of the choir to be present throughout both the open-air and the Hall services, and only a portion of them were present at the open-air service; still there were generally six or eight or ten ladies present, and sometimes more, to say nothing of gentlemen. The Rev. J. V. S. Taylor was obliged to return to Surat Monday evening. But on Wednesday we had the pleasure of welcoming among us the Rev. Narayan Sheshadri. Rev. Ramkr. V. Moduk has continued with us all the week. The Marathi speakers have been Messrs. Moduk, Sheshadri, Bowen, Ainsworth, Bourquin; Rev. Dhunjibhai Nowroji in Guzerati; Mr. David Mokham in Hindustani, and Rev. Gunputrao R. Navalkar in Hindustani and Marathi. We believe that deep impressions have been made by these meetings, as well as by those in the hall. As a demonstration of the unity of Christians and of their loyalty to the Gospel and

ir interest in the people of the country, we not over-estimate the value of these meetings. hand of the Lord has been very marked in this ment. Some of those who took part would been glad if what Mr. Moody calls the draw- in of the net had been more practised; would ve been glad if an opportunity had been afford- to the anxious to rise for prayers in the meet- gs; but there was a difference of opinion with gard to this, and in deference to the opinion of hose who did not favour it, it was agreed that here should be no calling for seekers. A mber of persons tarried behind each night, and tle knots gathered together for religious con- rsation about the hall. The addresses were one d all very good; the speakers were most ani- ated and earnest, and often eloquent; the power f the Lord rested upon them in a very marked egree.

—THE political atmosphere is lurid and threat- ening. The outbreak of war between Turkey and Russia seems imminent. And the Ameer of Afghanistan, in conjunction with the Akhoond of Swat, is proclaiming a *jehad*, or religious war. This would seem to call for very decisive action on the part of the Government of India. Shere Ali is evidently counting, not merely upon his own forces proper, but upon the fifteen millions or more of Mahomedans so conveniently scattered throughout India.

—THERE was on last Lord's day, 4 p.m., a Union Meeting of Native Christians, with celebration of the Lord's Supper, at the Mission Church, Ambro- lie, Bombay. Christians of four or five churches participated.

—THE Report of the Am. Marathi Mission makes mention of the Rest-House built at Ahmed- nuggur for the accommodation of the Native Christians who come up from all parts of the dis- trict at the time of the Annual Meetings in Octo- ber. There is a small debt on this Rest-House, occasioned by the famine, as many of the Native Christians who hoped to be able to give, have been hindered by the prevalent distress. We have been asked to bring this matter to the notice of our readers, and are forward to do so. Any one wish- ing to aid, might send his contribution to the Rev. Vishnoo Bhaskar, office of the *Bombay Guar- dian*. The debt is about Rs. 300.

—"MANNA."—A Christian Magazine in Marathi, under this name, is published monthly at Ahmed- nuggur, at a quarter anna each copy.

—WE have been favored with a copy of a very handsome book called the "Hand-book of Method- ism," just published at the Meth. Mission Press, Lucknow, an octavo volume of 484 pp., price Rs. 2-8-0. The book has been prepared by the Rev. James Mudge, B. D. It will be welcomed by many in India. We make but a hurried refer- ence to it, hoping to notice it more fully next week.

—THE REV. MR. URQUHART is absent from Bom- bay, seeking a change of air at Mahabaleshwar. Had he been in Bombay, he would, no doubt, have taken part in the Evangelistic meetings.

IN expositions of Scripture we often find dis- tinctions made where there is really no difference. When different titles are given to the same per- son, it is thought that one title must always have reference to some particular characteristic of the person, and another title must always refer to another characteristic. The titles Son of Man and Son of God, have reference primarily, and perhaps frequently, to the humanity and to the divinity of our Lord; and yet we are not sure but that we are going too far in saying even this; for the angel of the annunciation said to Mary, "That holy thing which shall be born of thee, shall be called the Son of God." Here, it is the huma- nity of Christ that is called the Son of God. We are quite sure that a method of interpretation that limits the use of this expression to the divinity of Christ, and the use of the expression, Son of Man, to his humanity, substitutes the fancy of man for the wisdom of God. So the sacred writers sometimes use the word, Jesus, sometimes the word, Christ, sometimes the words, Jesus Christ, Christ Jesus. To insist on always finding a specific reference in the use of these expressions, is, we are confident, a mistake. We find the words used interchange- ably. Every one that is much in the habit of writing, is aware of a tendency to use at one time a certain form of words, and at another time another form; to use one designation for a person or thing at one time, and another at another. We find this tendency in the sacred writers. We find for instance in the Epistles to Timothy the oft- recurring expression "God our Saviour."

We meet with these remarks:

We have one business: that whether present there with Him, or absent now from Him, we may be as truly pleasers of Him in this state as in that; "therefore," says he, "we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord, and willing rather to be absent from the body, and to be present with the Lord." To be present, not with *Christ*, remember, but with the Lord. The disembodied state is being "with Christ;" resurrection is being "with the Lord:" there lies the difference. When Paul was telling you how sweet it would be to him to die, he said, "to depart, and to be with Christ." So was it when the Saviour said to the dying thief, "Thou shalt be with Me in paradise;" but resurrection is being with the Lord—"for ever with *the Lord*" (1 Thess. iv. 17). One glance of faith takes in our mortal and our immortal state.

Now the apostle distinctly tells us that to be absent from the body is to be present with the Lord. No language could more decisively exclude the idea of any interval. Absence from the one thing predicated is presence with the other. And one has only to look to the place mentioned in Thessalonians (iv. 17) to see how freely the words Jesus, Lord, Christ, are interchanged. They who sleep in Jesus (14) are the same who are dead in Christ (16). The day of the Lord in this first epistle, is again referred to in the second, and there (ii. 2) it is called the day of Christ. This effectually disposes of the criticism which would separate the Lord from Christ, and make a dis- tinction between the place where Christ now is, and where he will be ultimately. When he a- scended he went to the right hand of the Majesty on high, where he is to sit till his enemies are made his footstool; and it was there that Stephen saw him when he exclaimed, Lord, receive my Spirit.

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SATURDAY, APRIL 14, 1877.

WHAT IS WRITTEN?

THE REV. J. BALDWIN BROWN, in an article con- tributed to *Nineteenth Century*, says:

"The rebuke of Christ lies as sternly against the Protestant as against the Jewish literalist: Ye search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

We do not think there is any sufficient warrant for changing the imperative 'Search the Scrip- tures' to the indicative. As for *searching* the Scriptures, this was the very thing the Pharisees did not do. Had they done it, they would have noticed the testimony which they bore to Jesus as the life-giver. There is no rivalry between Christ and the word of God. My words (he says) are spirit and are life. Had ye believed Moses ye would have believed me; for he wrote of me. If they had known the Scriptures better, they would have seen their fulfilment in Jesus. Men are born again by the word, their spiritual life is sustained by it, they are sanctified by it. It is called the word of life, and our Lord declares that not a jot or tittle of it shall pass away, and the most solemn warnings are uttered against the rejection of any portion, as against the addition of any thing to it. The letter killeth when it is divorced from the sense which it is intended to convey, and when it is supposed that the mere hearing or repetition of it, apart from the truths conveyed, will commend us to God. But nothing is more plainly taught than the necessity of giving utmost reverence to the word of God, in all its details and minutiæ. My heart standeth in awe of thy word, said the Psalm- ist. "The just shall live by his faith;" how brief this statement, how simple the words; how easily read and forgotten; yet behold what a pyramid of doctrine is raised upon them in the N. Testament. Our Lord repeatedly bases the weightiest argumentation upon two or three words of Scripture; e. g. "I have said, Ye are gods;" "I am the God of Abraham;" "The Lord said unto my Lord," etc. They who find fault with Protestants for their attention to the words of Scripture, are generally persons who desire to have more liberty to criticize and discard and change the word of God than Protestants are able to grant. The doctrine that "all Scripture is given by inspiration of God" stands stubbornly in the way of those who look upon the Scriptures as a body of heterogeneous materials which only men of superior insight such as they think them- selves to be, are able rightly to divide, so as to eliminate that which is from above, and gather the rest into bundles, to burn them. The Scrip- ture itself protests vehemently against such treat- ment. Its various books cohere like the different parts of a coral reef, or rather like the different members of a living organism, one springing from another, one explaining another, one depending upon another. There are critics who speak in glowing terms of Christ, as though he were the perfection of wisdom and goodness, and yet think any mod- ern man who has Christ's reverence for all God's word, a fool. They are willing to receive Christ's testimony to things in heaven, but they are not will- ing to receive his testimony to the Mosaic writings. Bunsen, for instance, professed to have a thorough devotion to the Lord Jesus; but Bunsen did not believe there was in Scripture any such thing as prophecy in the sense of a supernatural declaration of future things; yet Christ discharged all men from heeding his words, if in him the predictions of the prophets were not fulfilled. "Oh fools, and slow of heart to believe all that the prophets have spoken." "That all things must be fulfilled which were written in the law of Moses and in the pro- phets and in the psalms, concerning me." In fact, the Bible is just one mass of contradictions, if we accept the theories of critics like Bunsen. Ple- nary inspiration makes the Bible a living thing, a perfect organism having life, to which you can nowhere apply the scalpel without wounding the whole living essence; but the criticism of which we speak, treats it as a dead thing, out of which lessons can be obtained only by a process of dis- section. Our Lord declares the final appeal to be to the written word. What is written? How readest thou? What saith the Scripture? The Scripture cannot be broken, he says on one occa- sion, quoting two or three words. Our brave critics would like to see the words that cannot be broken; they have a mill that will effectually break the bones of the most sacred words ever penned. But somehow the words of God live on.

Chevalier Bunsen, or Bishop Colenso, or even Mr. Baldwin Brown, would not consent to give any work of theirs to the public, if between them and the public some inane editor were to interpose, claiming the liberty of interpolating, changing, expanding, abridging the text, at pleasure, with- out anything to show what was original or what was added. Every author knows how to secure that his works shall reach the public in an uncor- rupted state. But some would fain persuade us that God, desirous of giving to mankind a revelation of his will which should be available for men of all classes and conditions in all ages, could not guard it against multifarious and scan- dalous interpolations and changes; so that as a matter of fact it reaches men so inextricably buried in human fabrications, that only the most cunning philologists can separate the true text from the false, and no two of these critics agree as to which is the true and which is false. And what is parti- cularly noteworthy is, that 'the wise and prudent' of this world, who claim that they alone can give us the winnowed Scriptures, are those against whom the Bible most solemnly warns us. When God wants an interpreter he takes him from

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among the poor in spirit, the meek and lowly, who know nothing but Christ and him crucified. Let God be true though every man a liar. God has indeed made use of man in giving a revelation to man; in using man he does not destroy his liberty; that in the work of transcription errors have crept in, no one can deny; but the Divine Author has taken good care that no mistakes of man should hinder the successful accomplishment of his purpose; and these mistakes may all be classed under these two categories: 1st, those which are not of any consequence, as some of the enumerations in Chronicles; and 2ndly, those which Scripture itself furnishes the means of correcting.

A STUPID MAN.

Mr. R. N. Fowler, an ex-M.P., after visiting Japan, China and India, has given the public a book, in which he tells them what he saw and heard, said and did, in those countries. A contemporary, who devotes two columns to a review of this book, takes a very unfavourable view of the book and its writer, as may be seen by the following extract:

"We doubt if any one who has, "through the protecting care of a merciful Providence, travelled 34,000 miles," and then written a book about it, has ever before been so distinctly stupid for 289 pages, or so totally devoid of descriptive power. There is no one original observation in the whole volume, while the chapters mostly end up with prayers and supplications, which, coming from a man whose only "excuse must be that I have taken the opportunity to allude to a number of questions of public interest, in which, both in and out of Parliament, I have many years taken a deep interest," grow to be absolutely nauseous. The magnificent river, the picturesque buildings, the motley crowds at Benares, only render it more "sad to contemplate the folly to which idolatry reduces its victims. May a merciful God speedily bless the proclamation of His Gospel to those poor deluded creatures." Again, "should annexation be forced upon us (of the Straits Settlements) it is a satisfaction to remember that, whatever the sacrifice to England, our rule will be a blessing to the native population." Perhaps the natives may not sufficiently appreciate "our sacrifice." Leaving Ceylon, he prays that "its material prosperity may continue and increase, and still more, that, under God's blessing, Christian missions may be largely blessed." And on quitting Japan he beseeches that God may "in His great mercy speedily send the Gospel to it!" This unctuousness almost galls one into suggesting that these mercies, if so requisite, would have been sent before this nineteenth century.

We have not read the book, and it may be an excessively stupid production; but somehow or other, the remarks of our contemporary leave upon our mind the impression that he would have thought better of the book if there had not been this recognition of Providence, thankfulness for daily mercies, appreciation of the blessings of English rule, and regretful reference to the idolatry of the people. Perhaps, if our contemporary had formulated his reproof, it would have been in these words: "Mr. Fowler, have you been so many years in English society, coming in contact to some extent with literary men, and enjoying abundant opportunities of knowing what is the current and approved style of thought and *usus loquendi*—and are you still ignorant that the use of religious language is strictly forbidden? In your simplicity, you seem to think that a thing which is prescribed in the Bible is right, and a thing condemned in it wrong. Your stupidity appears in your failure to perceive that society has abandoned the Bible as a directory of thought and expression. Your remark about the idolatry of the people of India, would make one think that you had never read some of the celebrated writers of our times. Why should not the people be idolaters, if they choose? How otherwise could we have had those picturesque temples? Do you not read the newspapers? Do you not perceive that your ideas are those which are now most rigidly ostracized among us? The command of society is 'to know no man after the' spirit. The wise man looks down upon all religions from the empyrean of philosophical indifference." Perhaps, Mr. Fowler called to mind that there was once a time when idolatry reigned in England and other countries of Europe as absolutely as it does in Asia, and perhaps he thought that if that idolatry had not been banished by the advance of Christianity, he, Mr. Fowler, would have been a member of a very different Parliament, and compassed about by very different institutions from those that now exist, and would have known nothing of the marvellous light that has beamed upon the world from the face of Jesus Christ. Mr. Fowler failed to make an important reflection, that if the Gospel had been requisite to Japan, it would have been sent before the nineteenth century. We would like to know if our contemporary is prepared to apply this principle fully? If the printing press had been so great a boon, would it not have been sent before? If vaccination is such a good thing, why did not our fathers know about it? (Surely, our contemporary must have got his argument from the people of this country.) What are we to think of railways and telegraphs? What of quinine and chloroform? It is evident that God does not want the English in India, or he would have sent them at an earlier era.

There are thousands of educated persons in this country, Natives, who agree with Mr. Fowler that it is "sad to contemplate the folly to which idolatry reduces its victims." They know that a man is assimilated to that which he worships, according to the intensity of his worship; and that nothing more effectually tends to degrade a nation, than the worship of deities who exist only in the polluted imaginations of the worshippers. We do not envy the feelings of the man who finds nothing saddening in the idolatry of the Hindoos, and who thinks the Gospel not needed in Japan.

NOTICES.

We have received for the Rev. Narayan Sheshadri's Famine Relief Fund, from Egutpoora, Rs. 10, for the month of March.

United Evangelistic Services.—To-day, 5 p. m. open-air; 8 p. m. Framjee Cowasjee Institute.—To-morrow, Sabbath, 8 p. m., Framjee Cowasjee Institute. The Rev. Narayan Sheshadri and Captain Oldham will deliver addresses to English-speaking Natives.—Monday, 8. p. m. F. C. Institute, a *Kirttan*.

Epitome of News.

Saturday, April 7.

—The striking fact is published that 89 descendants of the Huguenots, who were banished from France by the revocation of the Edict of Nantes, returned to it in 1870 as officers in the German army.

—*Bombay Gazette*: The policy pursued by the Bombay Municipality in regard to the sufferers from disease among the immigrants from the famine districts, gave rise yesterday to unlooked for complications. The whole of the nowganies—coolies for heavy labour, who come principally from the Deccan district—struck work in a body, stating as their reason that large numbers of their relatives and friends who were sick had been forcibly removed from amongst them by the police, and carried out of the town to the Refuge Camp on the Flats, which they appeared to regard rather as an act of unwarranted oppression than as a provision for their advantage. For some time, the work of landing and loading goods and specie at the different bunders was consequently at a stand-still, and the merchants were placed in an awkward predicament. In this dilemma, an appeal was made to the Commissioner of Police, who despatched officers of that body to the different scenes of confusion to explain the position of matters to the nowganies and induce them to resume work. An interview with the head muccadums fortunately resulted in the rough way being made smooth, and the work was soon again in progress as usual."

"One man we spoke to (in the Refuge Camp) had been earning four annas a day as a coolie; he was carried off from his work by the police because his mother was ill, and he asked, naturally enough, why he was kept in the hospital instead of being allowed to go on earning his living. Another man, with his wife, earnestly entreated us to get them permission to return to their home in the Deccan. They had money, they said, and would be glad to pay their own way, if they were allowed to take their child with them, who had been left behind at their house in Bombay when they themselves were seized by the police. These poor creatures had been in the hospital four or five days, and had not heard a word of their child, and they evidently supposed it had been taken away from them, and they themselves had been put in prison, for having dared to come down to Bombay."

—"We hear that Dr. Diver, whose name in Bombay in the days of the share mania was on every one's lips, and whose reign was like that of an Eastern despot, has been obliged to accept the protection of the Insolvent Debtors' Court at London; and that he has offered his creditors one shilling in the pound."

"Dr. H. V. Carter, of the Goculdas Tejpal Hospital, is to act as First Physician of the Jamsetjee Hospital during Dr. Cook's absence. Dr. C. Joynt comes from Rutnagherry to the presidency for the first time to take Dr. Carter's place."

Monday, April 9.

—*Bombay Gazette*: "Mr. Mathuradas Khetsy, a well known Bhattia cotton merchant, while travelling in Kattywar last week, was attacked by four Kutchee robbers near the village of Bamunbore, on his way from Wudwan to Rajcote, between 9 and 10 o'clock. The robbers personated police patrols and encountered Mr. Mathuradas and his cook, who were riding a camel, and charged them with smuggling opium. They ordered the driver of the camel to make the animal kneel down, which he did. One of the robbers then gave Mr. Mathuradas two or three severe blows on the head, inflicting wounds from which blood flowed copiously, and also several blows on his hands." They plundered him of every thing.

—*Madras Mail*: "Whereas, on the average of the decade, 4,691 deaths should have occurred in this city in the last four months, 15,252 deaths were registered, or an excess of 10,561, most of which, be they from what disease they may, are traceable to "defective nutrition," or, in unambiguous English, to starvation."

—*Lucknow Witness*: A correspondent of the *Indian Ch. Gazette*, who does not understand or approve Bishop Mylne's connection with the Bible Society, expresses himself in this way (the italics are his own): "But again, the Bible Society refuses to publish the Church Bible at all, for it invariably omits, *from malice*, all the deutero-canonical books of the Old Testament, parts of which the Church commands to be read during service." He doubtless refers to the Apocrypha, which Protestants have the best of reasons for regarding as not at all on the same level of authority as the Hebrew Old Testament or the Greek New. But what puzzles us is, how this writer *knows* that the Bible Society were actuated by *malice* in omitting the Apocrypha. If he does not know, the charge is as flagrant a misdemeanor, as glaring a crime, as any laid at the door of penitentiary convicts. We challenge him to produce proof. In default of it, it strikes us that the editor, who admitted this scandalous libel on a body of good men to his columns, and who knows the name of the man who penned it, owes an apology both to the Bible Society and the public.

Tuesday, April 10.

—The increase of the labourers on the relief works in this presidency amounts this week to 17,232, which makes a total increase in the fortnight of no less than 36,000 persons. The total number employed is now 2,53,270.

—On Tuesday last, says the Lahore paper, an accident occurred on the Indus Valley line between Shujabad and Mooltan. The Flotilla train was proceeding to Mooltan in a cloud of dust, when it was discovered that a brake-van and truck were on fire. A considerable number of natives were on these, and the fire, aided by the wind, burst out with such vehemence, that they had to jump for their lives. One man broke his arm, another his collar bone, another dislocated his wrist. One woman landed on her head, which was severely injured.

—Colonel Haig, Royal Engineers, has addressed a long communication to the Secretary of the Calcutta Sailors' Home, the last para of which is as follows:—"As now managed, the Sailors' Home has, in my opinion, forfeited all claim to public confidence and support; to confidence because it is conducted on false and ruinous principles, which have been long ago abandoned everywhere else; and to support, because if the sale of a superior description of liquor,

not only to the inmates but to outsiders, is justifiable at all, there is no reason why it should not be extended so as to make the institution absolutely independent. Can the Committee point to any home in England, the colonies, or America, which is dependent for its support mainly on the sale of liquor? All experience in other countries is clean against the practice, and all testimony here, whether of the chaplains of the institution, the scripture-readers, the friends of the sailor, of the sailor himself, is to the same effect. I earnestly hope that the Committee will re-consider their decision, and that they may see their way to an early introduction of the reforms which have so repeatedly been urged upon their attention. The question being one of public importance, I intend sending copies of this letter to the papers with a view to eliciting a more general expression of opinion upon the subject."

—From the Report on the Political Administration of the Rajpootana States, the *Bombay Gazette* gleans the following interesting items: "In Meywar the people are strong believers in witches, and lose no opportunity of 'swinging' some poor old woman whom they suspect of possessing diabolical powers. Every year several women are killed in Rajpootana by superstitious villagers, and when nature has been unkind to cattle or to human beings, all the lonely old women have good reason to hope that they may not be suspected of being witches and the authors of the calamities. At the beginning of last year two cases of witch-swinging took place in Mandwa and Bakel, one of which proved fatal; and an attempt to swing another old woman was prevented at Persad. These cases cause great anxiety and trouble to the English officers, as they have to take strong measures with the villagers, who not seldom elect to fight.

"There can be little doubt that the habit of sacrificing human beings either to deities or on great occasions, was once prevalent in Rajpootana. At Ambher, the old capital of Jeypore, there is a shrine, at which, according to tradition, a human being was sacrificed every morning to propitiate Silla Devi. In certain parts of the country, the people still show their acquaintance with this custom. Thus, at Serohi, in November last year, when a new Rao was to be installed on the throne, which had been made vacant by the death of Rao Oomed Singh, the Bheels got the belief into their heads that seven men were to be sacrificed in honour of the event. Thereupon, all the Serohi Bheels fled to Meywar, Marwar, the Mahee Kanta, or the nearest adjoining state. A large number also fled for refuge to the Erinpoora cantonment. No persuasion could induce these people to return to their homes, until the ceremony of installation had taken place.

"Another relic of barbarism, which survives in Rajpootana, is human self-sacrifice, and in the Report before us some curious cases of self-burial and suicide are recorded. It appears that one common motive in Rajpootana for self-destruction is the hope that the action will bring down the wrath of heaven upon some individual whom the suicide desires to injure; and there are people who shrink from taking their own lives, but do not hesitate to take that of others, in the belief that the trouble thus caused will eventually bring them the justice they have failed to get by more rational means. In Ulwar, an injured man used to attempt to move the machinery of justice in his favour by upsetting trains! Towards the end of April 1875, three mohunts or headmen of the Siddhs (religious mendicants) of Bikaneer, were determined to extort a favour from the Durbar; so they set about making grand preparations for the performance of samadh (self-destruction by burial). They were about to bury themselves alive, but the British Political Agency interfered, and they were not allowed to carry out their intentions. In Serohi, in 1874, a case of leper burial was reported, the unfortunate man being alive; but notwithstanding the horror of the officers of the British Government, another case occurred in the following year. The persons implicated are now in the Serohi Jail."

—The Rev. Mr. Gregson, in *On Guard*, gives some notices of a recent visit to Calcutta: "The educated natives in Calcutta appear to be very much given to drink, and it is to be feared that drunkenness will soon be as prevalent among the Baboos of Bengal as it is among the sailors who frequent Bow Bazar. On Sabbath afternoon I accompanied two ladies, Mrs. Rouse and Mrs. May, to the grog-shops in Bow Bazar. These drinking dens are visited regularly every Sabbath afternoon by these and other ladies, who distribute tracts, speak to the men they find in the shops, and persuade them to attend some place of worship in the evening. At times they speak to them in the drinking places, and sing some of Sankey's hymns, which are listened to with marked attention. Although the men are often under the influence of liquor, they have never been insulted, and many have been induced to reflect on the folly of their ways. A Calcutta grog-shop is one of the most uninviting places for the Gospel message to be delivered in, that can be well imagined. It has nothing of the gilt and gas glare of a London gin palace. Some of them are more like cellars, with dirty whitewashed walls, mud floors, a few rickety tables and forms."

We would not have our readers suppose that such visits as are mentioned above, are unknown in Bombay.

Wednesday, April 11.

—*Advance:* We are every day surprised with fresh indications of the deep interest which is taking hold of the popular mind in the immediate study of God's Word. When there appears a man, or for that matter a woman, who seem to have got at the real pith of the gospel, and possesses the requisite knowledge and knack for bringing forth its meanings so as to let Scripture explain Scripture, and heartfelt expression confirm the word, it is wonderful how eager the people are to listen. We were present the other evening at such a Bible study conducted by a layman, Deacon Willard. Religionists of all sects and sorts were there. None expressed more interest in tracing out the gospel way of salvation, than did several prominent Unitarians. This Mr. Willard conducts a Bible reading in the parlors of the Brevoort House, Chicago, every morning from ten to eleven. Conversions are daily occurring, and many Christian workers come in to burnish their own armor, or learn how more skilfully to use it. He is in constant demand for similar meetings in public and private houses, in the city and its near suburbs. One thing, made particularly noticeable by these Biblical presentations of the truth, is the difference between the haphazard, rambling method—or rather, want of method—and that which keeps steadily in mind the essential "points," knows the legitimate order in which they should be brought forward, and then understands distinctly how to make due use of each new point of advantage gained in the progress of conviction and ultimate persuasion. There is a holy skill in the use of the sword of the Spirit, the Word of God, such as no eloquence or learning can lightly dispense with."

—Government Resolution, quoted by a contemporary: "The net result of the measures in force in the different provinces towards exterminating wild animals and venomous snakes is that upwards of 21,000 persons and 48,000 head of cattle were destroyed during one year by wild animals and venomous snakes; that 22,357 wild animals and 270,185 venomous snakes have been killed; and that Rs. 1,20,015 have been expended in rewards."

From the above it would appear that the 21,000 human beings and 48,000 cattle were killed as a result of the Governmental measures adopted to rid the land of noxious beasts!

—Of the meetings held on Sunday, February 25 the *Boston Globe* of Monday says:—"Yesterday, which began the fifth week of Messrs. Moody and Sankey's labours in Boston, was the first really unpleasant day since the Tabernacle was opened. The driving snow-storm in the morning did not, however, prevent an audience of about 2,500, mostly young men, from meeting in the great building at 9 o'clock. Mr. Moody preached from the Book of Daniel, presenting the incidents of the narrative in a characteristic and interesting way. At 3 o'clock an assemblage of 3,000 women, mostly professing Christians, listened to Mr. Moody, who gave a very earnest and impassioned address upon the text 'Christ died for our sins.' The discourse was an exposition of the Scripture narrative of the sufferings of Jesus, and it was certainly one of the most effective of the evangelist's pulpit efforts. Many of his hearers were moved to tears. In the evening nearly 5,000 men gathered at the Tabernacle and listened to what was the same sermon in the main, but which was newly illustrated and some of its best points enlarged upon with much effect. The evening sermon also made a visible impression upon the evangelist's hearers and a very large throng visited the inquiry meeting which followed at the Clarendon Street Church."

The noon-day meeting on Monday was, as usual, devoted to hearing reports of the progress of the Lord's work, and the cheering character of the accounts thus given was so marked, that the meeting was indeed rendered a praise service.

—*Advance:* Cook is a counterpart of Moody. He plows deep. Moody uses the harrow, the hoe, and by and by, the sickle. Each quotes the other with admiration. How beautifully Christ allots "to every man his work." Boston is fortunate in having Cook and the evangelists at one and the same time. He who scoffs at Moody's illiteracy is surprised at Cook's learning. He who shrinks from the profound propositions of the latter, is moved by the fervor and simplicity of the former. Neither fails to honor the Holy Ghost. It is a red-letter day of privilege in Boston.

—*Word and Work:* A conference on "Scriptural Holiness," has been held at Freemasons' Hall, Great Queen Street, during the past week. At the first meeting there were about 250 present, which number increased at each successive meeting; the evening services naturally attracting the largest gatherings. The proceedings appear to have been marked with interest. Mr. Varley writes as follows:—"We have had a blessed series of meetings at Freemasons' Hall; much precious truth of a very practical character has been presented; hundreds have testified of increasing power in their Christian life. There is very deep interest in the subject, and I am sure we need these subjects presented with care and intelligence.

—Replying to some remarks in the *Samachar*, the *Times of India* says: "It is not necessary, in order to condemn the action of the E. F. F. Committee in the matter of their refusal to allow the "United Evangelical services" to take place on the Esplanade, to show that the booths erected by the Parsees are intended for religious propagandism. Propagandism, when it does not take the form of offensive aggression upon the faith of others and is not a state, but a private affair, is not by any means criminal. The Mussulmans proselytise, and even win over Europeans, to the fold of Islam. It is, however, enough for our argument that the E. F. F. Committee can square it with their consciences to give portions of the Esplanade for booths in connection with the Parsee festival, but that they refuse an inch of ground for preaching Christianity. It may be soothing to Parsee feelings to know that Hindoos and Mussulmans are accorded the same privileges as themselves, but to our thinking, the wider the permission granted by the E. F. F. Committee, the more invidious does their action in the case of the Christians prove."

—Out of 2,367 candidates for matriculation in Madras, 1,250 (more than half) passed. Of these 378 were from Mission schools.

—*Madras Chr. Miss. Record:* The income of the Madras Bible Society falls a little short of 1874, having amounted this year to 44,517 Rs., and in 1874 to Rs. 46,606, but the decrease is almost entirely owing to a smaller grant from the parent society. The sales fall short of 1874, having in that year amounted to 99,070, realising Rs. 9,949-8-3, and in 1876 to 87,843, realising Rs. 8,045-0-11. The decrease seems to be principally in the issues from the depôts, Bangalore (now no longer existing) and Cottayam. The colporteurs have sold 51,194 copies only, realising Rs. 3,367-7-4, as compared with 53,340, realising Rs. 3,445-1-0, but it should be remembered that while only 48 agents were employed in 1876, 54 were employed in 1874. The decrease of colporteurs in the Malayalam District is most marked, the sums realised by sales being about 330rs. less than in 1874. The help rendered by the colporteurs of the Christian Vernacular Society shows steady and even progressive increase.

—Same: A Hindu youth who used to frequent the meeting at Chintadrepettah for the express purpose of ridiculing the preachers and tearing up tracts, became so altered, that he purchased a copy of the New Testament and a large number of tracts, and having read them with care and attention, has been convinced of the truth of Christianity, and is preparing for baptism. Who can doubt the truth of God's word, which says that the Gospel is "the power of God unto salvation to every one that believeth."

Thursday, April 12.

—A Mahomedan was yesterday sentenced to seven years' imprisonment for cutting his wife's nose off.

—*Times of India*; Allahabad: A projected murderous attack on Dr. Rowe, Superintendent of the District Jail, Allahabad, was discovered yesterday by information given by an old servant, and confirmed by an ex-prisoner.

—Same; Peshawar, 10: The Viceroy has closed the Cabul conference. Moustoufi, the new envoy, returns to Cabul from Jellalabad, and Meer Akhore and his secretary, from Peshawur. The rupture with Cabul is attributed to the discovery of the Ameer's attempts to excite religious war in Candahar.

—*Bombay Gazette*; 11: Yakoob Khan has been released, but he is still kept under surveillance. Asmat-oola-Khan and Ghulam Khan have reported that they have eighty thousand and sixty thousand volunteers on the rolls. The Khans of Kanduz and Badakshan are sent back by the Ameer to their provinces, with orders to mobilize the volunteers. The

whole of the troops in the districts of Herat and Candahar are under orders to concentrate in Beloochistan. The Ameer has informed the Akhoond of Swat that the army of Turkistan has been ordered to Cabul. The Akhoond has called upon the Chief of Boneyr, who reports that he can bring fifty thousand men into the field. The Kashgar chief has been in correspondence with the Ameer. The Russians are bidding high for the Ameer's alliance, and it is believed that some of the provinces are favouring the Russian views. They are collecting military stores at Charjui, on the Oxus, and the Khan of Bokhara has been ordered to collect labourers for the construction of a road to Merve.

—*Overland Mail*: March 23: Politics in the United States have assumed a more settled state. The President will call the Congress together for June 4.

Lord Marcus Beresford has been convicted of a common assault, and sentenced to a fine of 100*l.* and to enter into recognisances in 500*l.* to keep the peace for twelve months.

—*Ceylon Observer*: The royal steam yacht Sunbeam, owned and navigated by Mr. T. Brassey, M. P., arrived at Galle on the 28th ultimo. This magnificent little steamer is on a circumnavigation of the world. It has touched Brazil, passed the Straits of Magellan, been to New Zealand, Fiji, the Sandwich Islands, Japan, China, Singapore, Penang, and is now on its way to England via the Suez Canal. Its passengers are Mrs. Brassey, Miss Brassey, the Hon'ble A. Y. Bingham, Dr. Potter, and Mr. F. H. Freer. Mr. Brassey's voyage round the world certainly deserves to be characterized as unrivalled in the annals of pleasure enterprise."

Friday, April 13.

—*Bombay Gazette*: "Since Shere Ali succeeded in crushing his rivals, the deference paid him, and the gifts showered upon him, have naturally raised him in his own opinion, and made him fancy he could set any price he liked on his alliance with the English. If the history of the Umballa interview between the Ameer and Lord Mayo were written by an Afghan, it would no doubt be a record of the Afghan chief's success in forcing the Government of India to pay him tribute. Again, the permission given to the Afghans to wander freely about India while Englishmen are strictly forbidden to enter Afghanistan, could not but be misunderstood by arrogant barbarians, who would interpret such a one-sided arrangement as a proof of their superiority. What then, we ask, must have been the general effect of the policy of inaction on the minds of a people like the Afghans, who, from the time of Mahmoud of Ghuznee to that of Ahmed Sha Dourance—a period of more than seven hundred years—had been accustomed to look upon India as a land abounding in wealth which they could plunder with impunity? Pent up within their own hills for nearly a century by the power of the Sikhs and the gradual extension of the English dominion in India, they have probably become impatient to gratify once more their old freebooting instincts."

—Same; London: "Mr. Cornell Jewett proposes to lay a cable from Baltimore across to the Azores, and thence to various parts of the Continent. Mr. Jewett tells me he has concessions not only from the United States, Congress having passed his bill, but from Holland, Belgium, Portugal, and various other countries. The capital he proposes to raise is twenty million dollars, or £4,000,000, more than a third of which is guaranted by a syndicate in America, of which Mr. Garrett, President of the Baltimore and Ohio Railway, a man of high standing, is at the head.

—Same; Lahore, 12: "The *Civil and Military Gazette* states that the Ameer has issued orders to the governors of the provinces to proclaim throughout Afghanistan that he, in conjunction with the Akhoond of Swat, will commence a religious war within a few days, and to invite all true believers to embrace this opportunity of evincing their zeal for Islam. A telegram from Allahabad says that the rupture with Cabul is attributed to the discovery of the Ameer's attempts to excite a religious war in Kandahar."

—Deaths last week, 765.

—*Pall Mall Gazette*, March 23: The Mormon bishop, John D. Lee, who was to be executed to-day for his share in the massacre of 120 Californian emigrants at Mountain Meadow, Utah, in 1857, has made a written confession implicating thirty other Mormons. He alleges that Brigham Young approved of the murder, and bound all the participators to secrecy, reporting it as the act of the Indians.

The Mountain Meadow Massacre, as it was called, followed soon after the murder of a Mormon elder named Pratt by a San Francisco merchant, whose wife Pratt had induced to elope with him. President Buchanan had also recently appointed a new governor to succeed Brigham Young, and had, it was known, ordered a force to be sent to Utah to suppress any possible resistance that might be offered. These two events are supposed to have led to the massacre. The emigrant train, which was attacked, was on its way from Arkansas to California, and was one of the largest which had then started for the far West. They halted at Salt Lake City for suppplies, but were refused them, and after some delay they left the city, and started on their long march across the plains. About four days afterwards, they encamped in a valley called Mountain Meadow, where they were attacked by a number of white men disguised as Indians, who opened fire upon them with rifles. The emigrants returned the fire, and the fight was kept up for five days, when the emigrants, for want of water, were compelled to surrender, their assailants promising to spare the lives of their prisoners and escort them out of the country. They then laid down their arms and marched out of their encampment, but had not gone far, when, at a signal, the Mormons, who were commanded by Lee, opened fire on them, and the whole party, with the exception of a few children, were killed. It was for some time supposed that the crime was actually committed by Indians, but the truth gradually leaked out from the statements of men who had become disgusted with the Mormon system, and at the trial of Lee it was proved that the murder of the emigrants was the execution of a well-laid plan ordered by the Mormon council. A condemned criminal having, by the laws of the territory, the right to choose whether he should die by hanging, beheading, or shooting, Lee chose the latter form of death, and was accordingly sentenced to be shot.

—*Times of India*: "Yesterday a meeting of the subscribers to the 'Henry Memorial Fund' was held, when it was decided that of the 9,000 collected to the fund, 3,000 should be set aside for the purpose of purchasing a bust of Captain Henry to be placed in the Town Hall or the Municipal office, and that the balance should be assigned to the Sailors' Home as a perpetual endowment, the interest on which should be expended by the managing committee of the Home for the benefit of the sailors."

Miscellany.

—Thomas Wingfold, Curate; by George Macdonald:

"Can you then imagine any good reason," said Drew, "why we should be kept in such absolute ignorance of everything that befalls the parted spirit from the moment it quits its house with us?"

"I think I know one," answered Polwarth, "I have sometimes fancied it might be because no true idea of their condition could possibly be grasped by those who remain in the tabernacle of the body; that to know their state it is necessary that we should also be clothed in our new bodies, which are to the old as a house to a tent. I doubt if we have any words in which the new facts could be imparted to our knowledge, the facts themselves being beyond the reach of any senses whereof we are now in actual possession. I expect to find my new body provided with new, I mean *other*, senses beyond what I now possess: many more may be required to bring us into relation with all the facts in himself which God may have shadowed forth in properties, as we say, of what we call matter? The spaces all around us, even to those betwixt star and star, may be the home of multitudes of the heavenly host, yet seemingly empty to all who have but our provision of senses. But I do not care to dwell upon that kind of speculation. It belongs to a lower region, upon which I grudge to expend interest while the far loftier one invites me, where, if I gather not the special barley of which I am in search, I am sure to come upon the finest of wheat. Well then, for my reason: there are a thousand individual events in the course of every man's life by which God takes hold of him—a thousand breaches by which he would and does enter, little as the man may know it; but there is one universal and unchanging grasp he keeps upon the race, yet not as the race, for the grasp is upon every solitary, single individual that has a part in it; that grasp is—death in its mystery. To whom can the man who is about to die in absolute loneliness, and go he cannot tell whither, flee for refuge from the doubts and fears that assail him, but to the Father of his being?"

"But," said Drew, "I cannot see what harm would come of letting us know a little—as much at least as might serve to assure us that there was more of *something* on the other side."

"Just this," returned Polwarth, "that, their fears allayed, their hopes encouraged from any lower quarter, men would, as usual, turn away from the fountain to the cistern of life, from the ever fresh original creative Love to that drawn off and shut in. That there are thousands who would forget God if they could but be assured of such a tolerable state of things beyond the grave as even this wherein we now live, is plainly to be anticipated from the fact that the doubts of so many in respect of religion concentrate themselves nowadays upon the question whether there is any life beyond the grave, a question which, although no doubt nearly associated with religion—as what question worth asking is not?—does not immediately belong to religion at all. Satisfy such people, if you can, that they shall live, and what have they gained? A little comfort, perhaps—but a comfort not from the highest source, and possibly gained too soon for their well-being. Does it bring them any nearer to God than they were before? Is he filling one cranny more of their hearts in consequence? Their assurance of immortality has not come from a knowledge of him, and without him it is worse than worthless. Little indeed has been gained, and that with the loss of much. The word applies here which our Lord in his parable puts in the mouth of Abraham, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." He does not say they would not believe in a future state though one rose from the dead—although most likely they would soon persuade themselves that the apparition after all was only an illusion—but that they would not be persuaded to repent, though one rose from the dead; and without that, what great matter whether they believed in a future state or not? It would only be the worse for them if they did. No, Mr. Drew! I repeat, it is not a belief in immortality that will deliver a man from the woes of humanity, but faith in the God of life, the Father of lights, the God of all consolation and comfort. Believing in him, a man can leave his friends, and their and his own immortality, with everything else—even his and their love and perfection—with utter confidence in his hands. Until we have the life in us we shall never be at peace. The living God dwelling in the heart he has made, and glorifying it by inmost speech with himself, that is life, assurance, and safety. Nothing less is or can be such."

—Cures for Fits—*For a fit of Passion.*—Walk out in the open air; you may speak your mind to the winds without hurting ony one, or proclaiming yourself to be a simpleton. *For a fit of Idleness.*—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work hard. *For a fit of Ambition.*—Go into the churchyard and read the gravestones; they will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and your sister. *For a fit of Repining.*—Look about for the halt, and the blind, and visit the bed-ridden, and afflicted, and deranged; and they will make you ashamed of complaining of your lighter affliction. *For a fit of Despondency.*—Look on the good things which God has given you in this world, and at those which He has promised to His followers in the next. He who goes into his garden to look for cobwebs and spiders no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom. *For all fits of Doubt, Perplexity, and Fear.*—Whether they respect the body or the mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure, which may be relied on, for I had it from the Great Physician:—"Cast thy burden on the Lord: He will sustain thee."

Selections.

A STORY OF A WASTE-PAPER BASKET.

Not very far from Agra, North-western India, is a large town called Bhurtpoor; and at Bhurtpoor there lived a Mahomedan gentleman who was very much longing for something which he had never been able to find.

What he wanted was the knowledge of some way by which his soul, which he knew to be sinful, might be saved. He had no friend who could help him. They would say, "God is great!" but that would not make him happier. Or some would tell him to do very hard and painful things, or to go on a pilgrimage, so as to make his salvation the more sure; but he knew better than to think that penance, or any work of his own, could save his soul

At last he began to pray to God. Was not that the very best thing he could do? This Mahomedan's prayer was, "O God, show me thine own truth"; and he prayed on and on, hoping that the answer would come, though never having heard the promise, "Then shall we know, if we follow on to know the Lord."

One day a quantity of waste-paper was sent to him for a very useful purpose. It was for tying up medicines for the dispensary at Bhurtpoor, with which he had to do. As he was wrapping up something in one of the leaves of this waste-paper, some words caught his eye. What were they? Words answering some of the questions which had so long been in his heart, but which the Koran and his Mahomedan friends could never answer.

He searched for more leaves of the same book, and read them eagerly. "What else could it be," he said, "but the Lord's answer to my prayer for light, that I should find these leaves in this large heap of

waste-paper?" He searched again and again, and, behold! scattered through the whole heap, he found a complete copy of a Christian tract called the *Din-i-haqq*, "An Inquiry into the True Religion."

He was convinced that this was God's doing. The book pointed him to the Bible, and he applied to the Christian catechists for one, but they had none, the Bible in Urdu character having long been out of print.

Then they went to the Agra missionary, Mr. Dæuble, who happily had some newly printed ones: and by-and-by the true light shone into the heart of the Mahomedan, and he saw that Jesus, the Way, the Truth, and the Life, is the same who says, "Him that cometh unto Me I will in nowise cast out."

Mr. Dæuble writes: "He has found the comfort of his heart, of which he was so long in search. He knows well that his friends and relatives, perhaps his wife and children, will leave him, but he also knows that Christ has called on his true disciples to give up all for his sake—to take up the cross and follow Him!"

Now, which do you think would have been the most precious discovery—that of a bank-note for a hundred pounds, or a thousand pounds, or ten thousand; or that of the tract showing the way to Jesus and to eternal life, which was found in the waste-paper basket?—*Seeley.*

TWO EPISODES IN MY LIFE.—II.

BY C. H. SPURGEON.

Soon after I had begun to preach the Word in the village of Waterbeach, I was strongly advised to enter Stepney, now Regent's Park College, to prepare more fully for the ministry. Knowing that solid learning is never an incumbrance, and is often a great means for usefulness, I felt inclined to avail myself of the opportunity of attaining it. Although I might be useful without a college training, I consented to the opinion of friends that I should be more useful with it. Dr. Angus, Principal of the College, visited Cambridge, and it was arranged that we should meet at the house of Mr. Macmillan, the publisher. Thinking and praying over the matter, I entered the house exactly as the time appointed, and was shown into a room, where I waited patiently a couple of hours, feeling too much impressed with my own insignificance, and the greatness of the tutor from London, to venture to ring the bell, and make inquiries as to the unreasonably long delay. At last patience having had her perfect work, the bell was set in motion, and on the arrival of the servant, the waiting young man was informed that the Doctor had tarried in another room until he could stay no longer, and had gone off to London by the train. The stupid girl had given no information to the family that any one had been shown into the drawing-room, and consequently the meeting never came about, although designed by both parties. I was not a little disappointed at the moment, but have a thousand times thanked the Lord very heartily for the strange providence which forced my steps into another and far better path.

Still holding to the idea of entering the collegiate institution, I thought of writing and making an immediate application, but this was not to be. That afternoon, having to preach at one of the village stations, I walked slowly in a meditating frame of mind over Midsummer Common, to the little wooden bridge which leads to Chesterton, and in the midst of the common I was startled by what seemed a loud voice, but may have been a singular illusion. Whichever it was, the impression was most vivid. I seemed very distinctly to hear the words, "Seekest thou great things for thyself? Seek them not!" This led me to look at my position from another point of view, and to challenge my motives and intentions. I remembered the poor but loving people to whom I ministered, and the souls which had been given me in my humble charge, and although at that time I anticipated obscurity and poverty as the result of the resolve, yet I did there and then solemnly renounce the offer of collegiate instruction, determining to abide, for a season at least, with my people, and to remain preaching the Word so long as I had strength to do it. Had it not been for those words, in all probability I had never been where and what I now am.

Waiting on the Lord for direction will never fail to afford us timely intimations of his will, for though the ephod is no more worn by a ministering priest, the Lord still guides his people by his wisdom, and orders all their paths in love. And in times of perplexity, by ways mysterious and remarkable, he says to them: "This is the way, walk ye in it." Probably, if our hearts were more tender, we might be favored with more of these sacred monitions; but alas, instead thereof, we are like the horse and the mule, which have no understanding, and therefore the bit and bridle of affliction takes the place of gentler means, else might that happier method be more often used, of which the Psalmist speaks in the sentence, "Thou shalt guide me with thine eye."

The two instances of divine guidance which we have given, are specimens of those particular providences which are common in religious biographies.

Our ordinary guides are right reason and the Word of God, and we may never act contrary to these; but still we accept it as a matter of faith and experience to us that on exceptional occasions, special interpositions do come to our aid, so that our steps are ordered of the Lord and made to subserve his glory. "Shepherd of Israel, guide thou us evermore!"—(*Advance.*)

THE AIM OF RITUALISTS IN THEIR OWN WORDS.

"Anglicans are reproached by Protestants, with their resemblance to Romans—they say a stranger entering into a church where Ritual is carefully attended to might easily mistake it for a Roman Service—of course he might; *the whole purpose of the great Revival* has been *to eliminate* the dreary *Protestantism* of the Hanoverian period, and restore the glory of Catholic worship. But churches are restored after the Mediæval pattern, and our ritual must accord with the Catholic standard." * * It is impossible to preserve the Catholic faith except by Catholic ritual. * * The surest way to teach the Catholic faith is by Catholic ritual.—Rev. E. L. Blenkinsop in "*The Church and the World*," P. 212.

PROCESS RECOMMENDED.

"Let a gradual change be brought about. A choral service so far as Psalms and Canticles are concerned, on some week day evening will train people to like a more ornate worship, and that which began as an occasional luxury, will soon be felt a regular want. Where there is monthly Communion, let it be fortnightly; where it is fortnightly, let it be weekly; where it is weekly let a Thursday office be added; where all this is already, candlesticks with unlighted candles may be added; where these are already found, they may be lighted at Evensong; where so much is attained the step to lighting them for the Eucharistic office is not a long one. Where the black gown is worn in the Pulpit on Sunday, let it disappear in the week. The Surplice will soon be preferred, and will oust its rival. It is easy for each reader to see that some advance, all in the same direction, can be made, and that without any offence taken."—*Church Times, March* 30, 1876.

WHAT HAS YET TO BE DONE.

"Consider how much has yet to be done, *ere we stabilitate our conquests over Protestantism; or still more, ere we re-catholicize the Church of England.*

* * *

We have again to make Confession the ordinary custom of the masses, and to teach them to use Eucharistic worship. We have to establish our claims to Catholic Ritual in its highest form. We have to restore the religious life, to say Mass daily, and to practice reservation for the sick." * *

Four Cardinal Virtues, by Rev. O. Shipley, p. 220.

"Facts and Testimonies touching Ritualism" by Oxonniensis. Longmans. To be had of Addison & Co., Madras Price 1 Rupee.

RESULTS.

'Who can see among the children of the Tractarian movement such a growth of faith in the mystery of the Eucharist, such an increase of reverence and love towards our Lady, and despond of the results? Are not the results already before us? How many of those who are now living for God in our fast-increasing monasteries and convents, &c., were not once Anglicans, Tractarians, and Ritualists?—*Westminster Gazette.*

'The Ritualists are leavening the various English denominations and parties (far beyond their own range) with principle and sentiments tending towards their ultimate absorption into the Catholic Church.'—Dr. Newman, *letter to Bishop Ullathorne in Standard*, 1876.

From every Ritualistic congregation in London, there is a continual stream of converts drifting towards us, and the number would be increased had we priests sufficient to look after those who are hesitating as to their future step in the right direction. In various parts of the country, different Anglican clergymen have been received into the church, to the number of some ten or a dozen, and at least as many ladies connected with various Anglican sisterhoods have followed in the same direction. Out of every twenty Anglicans who joined the Catholic Church, not less than seventeen have been prepared for the step by the teaching they have heard from Ritualistic pulpits and by the practices they have got accustomed to in Ritualistic Churches.

Monsignor Capel.

'Beyond doubt these men are unintentionally, but not the less assuredly, disseminating several doctrines of the Roman Church.'—Letter to *Times, December* 24, 1874.

"Facts and Testimonies touching Ritualism." Pages 34 and 35. To be had of Addision & Co., Madras. Price 1 Rupee.

STATISTICS OF POPERY.

The Romish Hierarchy throughout the world on February 25, 1874, consisted of 12 Patriarchs, and 1,066 Archbishops and Bishops. Membership in Great Britain about 2,000,000. In Ireland, in 1871, the Roman Catholic population was 4,141,933.

INCREASE OF POPERY IN GREAT BRITAIN.

	1842.	1873.	Increase in 31 years.
Eng land & Wales,—Priests	624	1,636*	1,012
Chapels & stations..	487	1,016	529
Co vents	20	231	211
Houses for men ..	3	69	66
Colleges	8	19	11
Scotland,—Priests	86	226†	140
Chapels & stations..	69	129	100
Convents	1	21	20
Houses for men ..	0	8	8
College	1	1	0

* Includes 15 Bisheps. | † Includes 3 Bishops.

October 3, 1875, was the Jubilee or 25th Anniversary of the restoration of the Romish Hierarchy in England. Cardinal Manning declared that a century's work had been done in these 25 years.—*Moravian Almanac*, 32, *Fetter Lane*, 1 *Shilling.*

THE SAINTS' PERSEVERANCE.

In common with some of our readers, we have been interested in a discussion on the above subject, carried on in recent numbers of a contemporary. It is a doctrine which we believe in with all our heart. It has ever been very comforting and encouraging to us, to know that the grace of God is amply sufficient to enable every poor sinner who has been justified by faith in Christ Jesus, to work out his salvation to a finally triumphant end; to make his calling and his election sure; and to secure for himself at last, abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. From our belief in this glorious truth, however, experience, reason, and the Word of God will not allow us to dissociate the conviction that in man, God has very stubborn material to deal with; that God's power, as related to the work of grace in the individual soul, may be excluded, and thus rendered null and void, by unbelief; and that the believer's eternal life and happiness are conditioned upon his endurance, faith, fulness and continuance in well-doing. We desire to offer a few plain words on the points at issue.

We believe that the gifts and calling of God are without repentance. Foreseeing the end from the beginning, he plans to meet all possible results and to provide for every possible contingency; and there is, therefore, no necessity for retraction on his part. God never repented that he gave all mankind his gracious favor in Adam; but by Adam's fall mankind forfeited and lost it. He chose Saul to be king over his chosen people, but we are told (I Sam xv; 35) the Lord repented that he had made Saul king over Israel." Because of unfaithfulness and disobedience, God was obliged to reject and withdraw his favor from him. Jehovah made with Israel an "*everlasting covenant*, ordered in all things and *sure*" and said, "I will *never* break my covenant with thee" (Judg ii: 19); but *they* broke the everlasting covenant, and refused to walk in God's law; so a fire was kindled in Jacob; and because they believed not in God, and trusted not in His salvation, the wrath of God came upon them and smote the *chosen* of Israel. (See Isa. xxiv; 5, 6; Ps. lxxviii: 10, 21, 22, 31). The Jewish people forfeited the kingdom of God by their disobedience and unbelief, and it was taken from them and given to a nation bringing forth the fruits thereof. The wicked and slothful servant forfeited and forever lost his talent, not because of any despotic exercise of his lord's authority, but because of his own wickedness and sloth. Remember the talent was as absolutely in his possession as were the five talents and the two in that of his fellow servants.' God never repents that he bestows salvation upon an individual. Having given, he never arbitrarily withdraws it; but like Adam, like Saul, like the Jewish nation, like the wicked and slothful servant, man may forfeit and lose that salvation by the disobedience of unbelief. Christ is the Author of salva-

tion to all who accept it by faith; he is the "Author of *eternal* salvation unto all them that obey him." A man may receive and enjoy salvation, but because he fails to work out that salvation to the end in all its parts, and makes shipwreck of his faith, it is to him but a temporary, not an eternal, salvation. In the day of judgment God "will render to *every* man according to his deeds: to them who by *patient continuance in welldoing*, seek for glory and honour and immortality, eternal life." (Ro n. ii: 6. 7.)

We also believe that none of Christ's sheep shall ever perish, neither shall any man pluck them out of his hand, while they retain the character of sheep by abiding in him, by hearing and obeying his voice, and by following him trustingly and obediently. Faith constitutes them sheep; the obedience of faith keeps them sheep. They lose the character of sheep when they obey not the heard voice of the Shepherd, when they cease to follow in the path of obedience. Let us hear what God says, "When I say to the righteous that he shall surely live; if he trust to his own righteousness and commit iniquity, he shall die for it. When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby; but if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby." (Ez. xxxiii, 13,18,19.) That the "righteous" spoken of here means a truly righteous person, is evident from the following facts.

1. God says "he shall surely live"—something God would not say if he were a *self*-righteous or hypocritical person. 2. Turning from his righteousness is said to end in death—which would not be the case were it self or hypocritical righteousness. 3. When he turns from his righteousness he committeth iniquity, but if it were his own or a merely professed righteousness, it would in itself be rank iniquity and abomination to God. Can anything be more plain or positive? Could the strongest opposer of the doctrine of the saints' final perseverance express the fact of the possibility of an accepted righteous man's final apostasy more clearly?

Again: hear ye from the parable of the Unforgiving Servant (Matt. xviii: 21-35). "Then the lord of that servant was moved with compassion, and loosed him and forgave him the debt.....And (after having previously freely and fully pardoned him) his lord was wroth, and delivered him to the tormentors; till he shall pay all that was due unto him (an impossibility)." We ask the reader to ponder the moral of this parable as presented to Peter and the other chosen disciples by the Lord Jesus: "So likewise shall my heavenly Father do also unto *you* (who have been chosen and given unto me and who are now in my hand) if ye from your hearts forgive not every one his brother their trespasses." If the following conclusions which we draw from these words are not entirely legitimate and reasonable, we shall be glad to be informed. 1. It is possible for a chosen disciple—a sheep—to forfeit his discipleship, fall away, and perish. 2. The old, once-forgiven sin of the apostate is brought against and used to condemn him. 3. The fact that he was once pardoned, aggravates his case and adds to his condemnation.

In this same chapter (v. 6-14) there are solemn words of Christ in regard to the danger incurred by those who should offend his spiritual children, "one of those little ones which believe him," so as to cause them to sin. If it were not possible for one of these "little ones" to perish, why then these stern denunciations? Can we conceive of the Lord Jesus speaking in this solemn strain of warning against what could never possibly happen? If the final apostasy of a believer is not possible, then Christ was guilty of representing as possible what God had determined could never take place.

We ask our believing readers to lay aside for the time all commentaries and glosses, and, if possible, all previously formed ideas which they entertain. Then, after earnestly asking the Holy Spirit's enlightening influences, read the first eight verses of the fifteenth chapter of John's gospel with the honest and solemn determination to be taught of God. We are persuaded that from the honest heart will arise some such prayer as this: "Lord, help me by thy grace to abide in thee and to bring forth much fruit to thy honour and glory; lest, ceasing to abide in thee and failing to bear fruit, I should be cast forth as a branch, then wither, and finally be cast into the fire to burn." Meditate upon the sixth verse, "If a man abide not in me &c." If a believer, in the exercise of his free-will, disunites himself from Christ—withdraws himself voluntarily from that hand, out of which no man could pluck him while he remained there obediently—he is then "cast forth as a branch, and is withered." Now if, as our Calvinistic brethren say, this union was only a seeming and not a real one, there could be no life in the branch—the sap from the Vine did not flow through it; but how could it be said that what never had life "is withered?" Will our friends bear the responsibility of making the Saviour countenance a false and hypocritical abiding in or adherence to him? Believers are "kept by the power of God *through faith*"—through their appropriation of that power by continual faith. "He that endureth to the end, the same shall be saved." That is, the believer who now endures shall be saved if he continue to endure. "*Keep yourselves* in the love of God." If ye do these things ye shall never fall." (*Chr. Advocate, Hyderabad.*)

APPEAL FOR PROTECTION.

I HEARD a young man in a railway carriage tell his own story, while conversing on the Maine Law. Said he:—"My father was a drunkard for years; my mother was a strong-minded, energetic woman; and with the help of the boys she managed to keep the farm free from debt. When my father signed the pledge, that which pleased her most, next to his having signed it, was that she could tell him there was not a debt nor a mortgage on the farm. My father used to drive into the city, about eight miles distant, twice a week; and I recollect my mother saying to me; 'I wish you could try and persuade your father no, to go any more. We don't need that which he earnst and, George, I am afraid of temptations and old associations.' 'Oh,' said I, 'don't think of it; father's all right!' One evening we had a heavy load, and were going towards home, when father stopped at one of his old places of resort, and gave me the whip and the reins. I hitched the horses, tied up the reins, and went in afterwards. The landlord said, 'I am glad to see you; how do you do? You are quite a stranger. How long is it since the temperence whim got hold of you?' 'Oh, about two years,' said my father. 'Well,' said the landlord, 'you see we are getting on here very well;' and they chatted together for some time. By and by he asked my father to have something to drink. 'Oh, but I have got a little temperence bitters here,' said the landlord, 'that temperance men use, and they acknowledge that it is purifying to the blood, especially in warm weather! Just try a little.' And he poured out a glass and offered it. I stepped up and said, 'Don't give my father that.' To which he replied, "Well, boys aren't boys hardly, now-a-days; they are got to be men amazing early. If I had a boy like you, I think I should take him down a little. What do you think, Mr. Meyers? Do you bring that boy to take care of you? Do you want a guardian?' That stirred the old man's pride, and he told me to go and look after the horses. He sat and drank till ten o'clock; and every time the landlord gave him a drink, I said, 'Don't give it to him.' At last my father rose up against me—he was drunk. When he got up on the waggon I drove. My heart was very heavy, and I thought of my mother, Oh, how she will feel this! When we got about two miles from home, my father said, 'I will drive,' 'No,' said I, 'let me drive.' He snatched the reins from me, fell from the waggon, and before I could check the horses, the forward wheel crushed his head in the road. I was till midnight getting his dead body on the waggon. I carried him to my mother, and she never smiled from that day to the day of her death. Four months after that she died, and we buried her." "Now," said the man, after he had finished his story, "that man killed my father—he was my father's murderer."

There is not a publican but can take your brother, your father, your son, into his dram-shop to-night, and make him drunk in spite of your entreaties and prayers, and kick him out at midnight, and you may find his dead body in the gutter. All you have to do is to take the body and bury it, and say nothing about it; for you have no redress, no protection. Now protection is what we want. Come and help us.—*The Alliance.*

MODERATION.

A NOBLE dining-room, long table down the centre, glittering and gay with glass and silver, fruit and flowers, wax candles in countless profusion shedding their soft delicate light over all, every seat is occupied with guests who have come to eat the farewell feast given in honour of the second son of the house, who leaves his home on the morrow to join his regiment in India.

"I wish I could persuade you to try some of this claret," the courtly host is saying, "but I suppose it would be almost treason to suggest it. Ah, well, at my table, I only expect my guests to make themselves happy as suits them best, though, for my part, it seems almost like casting a reflection on a benefi cent Creator to refuse such a gift as this," raising the glass with its costly contents to his lips—"I am really an advocate of temperance myself," he resumed, smilingly, "and a strict adherent to Scripture as well, which desires us to let our moderation be known unto all men. I never exceed a certain quantity, and I have brought up my children on the same principle, and I flatter myself successfully too, though, of course, allowances must be made for such an occasion as this," and he glanced somewhat uneasily at his son, who had responded to so much healthdrinking that his eye began to have an unsteady glitter, and his cheek to flush ominously.———— For the reverse of this picture my readers must come with me to the tangled jungles of our Indian empire, where a scorching sun pours down his merciless rays, where the wild beasts peep from their lairs, and the chattering of monkeys falls harshly on the ear, and disturbs the dying moments of a young officer, who lies gasping for breath, in a *dhooly*, or Indian carriage. The bearers are sitting at a distance, some talking, some sleeping, all unheeding the death-struggle that is going on yonder, but he is not quite alone, a faithful English servant kneels beside him, and writes at his dictation—"My dear father, I did not think I was to die so soon, or I would have written to you while I was able. I cannot blame any one but myself for my early death. I was warned that if I did not give up stimulants altogether in this hot climate it would kill me, but I secretly determined to be always what you had taught us to be—moderate. For a time I was so, but gradually, how I cannot tell you, I slipped into heavy drinking until I have become a standard wreck at twenty-two. Dear father, do not teach the others moderation, for it will fail them as it has failed me, but tell them my dying message to them is—'Touch not, taste not, handle not.'"—*Temperance Illustrated Tracts.*

DR. HENRY A. REYNOLDS.

BY FRANCES E. WILLARD.

"*Hillsdale, Mich., Dec.* 11., 1876.

"IN reply to your questions, I would say that I had an inherited appetite for strong drink. This I began to strengthen, by drinking first cider, then less than eight years of age. (By the way I call cider 'the devil's kindling wood.') Next I used to drink native wines, then ale and larger beer, and then stronger drinks, at the suggestion of a first-class physician. Then I drank at parties, weddings, dances, etc. I had liquors on my table while keeping house, and treated all friends who called either in my office or at home, for I thought this necessary to their proper entertainment. I have really been a drinking man to a greater or less extent for twenty years, the last six of those years to a greater, rather than a less. I was a periodical drunkard from necessity, as I could not drink all the time I had delirium tremens, and suffered the torments of the lost, but for all that I brought myself to the verge of the same suffering a hundred times afterwards; all the time knowing that I could not, in all probability, live through another attack. I was a slave to my appetite, and actually did not know how to rid myself of it. I am obliged to give the same painful testimony that so many do, that no one asked me to turn over a new leaf, or said an encouraging word to me in the way of urging me to try and live a sober life; had some kind friend shown me the way out, or whispered in my ear that I could be a better man, I might have been so. I attribute my salvation from a drunkard's grave, to the Women's Temperance crusade, or, rather, I consider myself a 'brand plucked from the burning,' through the prayers of the temperance women of America.

"I was also a slave to tobacco, and used it for months after I left off drinking; but it occurred to me that it was not consistent for a man who was looked upon as a leader in such a cause, to smoke or chew tobacco, and that my influence was not as great over those I wished to persuade from drinking, as it would be if I was more nearly a clean man. This saying came to me: 'Cleanliness is next to godliness.' Well, I concluded to leave it off at whatever sacrifice, for the sake of being able to do more for the poor dear fellows whom I was trying to rescue. But I deferred it from time to time, for I did love it—would leave the table hungry to get my pipe, got up in the night and smoked, took a cigar before breakfast, and so on—in fact I smoked about seventeen hours out of the twenty-four. Well, besides all this, I wanted to be a Christian, and was trying, as best I knew how, to be one; but did not become clear, until I went to the National Christian Temperance camp-meeting, at Old Orchard, in August, 1875. Don't you remember my asking you in the executive committee room, if smoking was offensive

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to you? I was not smoking then, but the perfume of my last cigar still hung about me. Mrs. Helen E. Brown, president of the W. T. U. of New York city, asked me to leave off that day, and to ask God to take the appetite away from me; and don't you remember that we all knelt down—two ministers, four temperance women, Frank Murphy and I—and you all prayed for me, and I asked God to take away the appetite for tobacco, that I might become a stronger workman in His service? And He did it, *instantly*, there and then, since which time I have never known what it was to *want* any tobacco, neither have I missed it, any more than if I had never used it. More than that, I at that time passed out into the 'peace which passeth all understanding,' and have remained there, only getting happier and happier all the time, until now I am the happiest man in the world! God has wonderfully blessed me in every way since then, and what has been accomplished has been done by Him, through one of His most insignificant instruments.

"You ask about my methods. I organize reform clubs made up wholly of men who have been moderate or immoderate drinkers; for I believe there is a sympathy existing between two men who have been drinkers, that cannot exist between one who has not been a drinking man, and much of the success of the movement is doubtless to be attributed to the recognition of this principle. I begin by talking to audience made up of all kinds of people, and at the close of a series of meetings, I get together what of the abovenamed material I can, and organize a club. These men really become self-constituted missionaries, and *go to work*, which helps to save others as well as themselves. Now will this do? If not, ask me anything else you wish to know. The amount of the story is, it's new business for me to be writing about myself."—*Zion's Herald.*

TELEGRAPHIC NEWS.

Constantinople, April 5th : The Porte is displeased with the Protocol and will probably refuse to disarm immediately. The special delegates from Montenegro still maintain the demand made by Prince Nikita on the Porte. Great uncertainty exists as to the course events may take.

London, 6th : The Russian Protocol has been published, of which the following is the substance :—The Protocol recognises the necessity of maintaining the European concert on the Eastern question, and is in favour of a rectification of the frontier of Montenegro. It invites the Porte to replace its army from a war to a peace footing, and takes cognisance of the promises of reforms made, which it hopes will be energetically executed. The due execution of these reforms will be watched by the ambassadors of the six guaranteeing Powers at Constantinople, and if they are disappointed, the Great Powers will then consider together the best means of securing the well-being of the Christian subjects of the Porte, and the general peace.

London, 7th : Sir Andrew Clarke has been appointed a colonel of the Royal Engineers, in consequence of the retirement of Sir A. H. Freeling on full pay.—The stock markets are depressed, owing to political uneasiness.

Rome, 8th : The health of His Holiness the Pope is better, and he continues his audiences at the Vatican.

Paris, 8th : M. Paul de Cassagnac, member of the French Chamber of Deputies, and editor of the *Pays*, has been sentenced to two months' imprisonment for libelling the Republican Government in that journal.

Constantinople, 9th : An extraordinary Cabinet council was held here on Saturday and Sunday, to decide as to whether the Porte should accept the terms of the Russian Protocol. The clauses referring to the demobilization of the Turkish army and to the peace negotiations with Montenegro are the cause of much uneasiness. The decision of the Council is awaited, but meanwhile it is rumoured that the Porte has resolved to send an ambassador to St. Petersburg to negotiate for a mutual disarmament. A Cabinet council was again held to-day, but no decision has yet been arrived at concerning the answer of the Porte to the Russian Protocol. The foreign diplomatic body here are urging the Porte to send an envoy to St. Petersburg to negotiate.

London, 9th : The Ritualistic clergy have presented an address to the Bench of Bishops, urging the modification of the legal relations between Church and State. The Archbishop of Canterbury, in reply, said he considered their demands vague, but promised, to submit the matter to both Houses of Convocation.

St. Petersburg, 10th : The Russian charge d' affaires at Constantinople has informed the Turkish Foreign Minister (Safvet Pacha) that the Russian Government desires an answer from the Porte to the Protocol before the 13th instant.

Rome, 10th : Small bands of Internationalists have appeared in the vicinity of Naples and Rome. The insurgents however, have been dispersed and the ring-leaders arrested.

Constantinople, 10th : A despatch has been sent by the Turkish Government to its representatives abroad, in which it states that Turkey declines to adhere to the Russian Protocol, and especially rejects the addition made to it by Count Schouvaloff. The despatch repels any foreign interference with the internal affairs of the Porte, and says that Turkey will only consent to send an envoy to St. Pertersburg and disarm if Russia agrees to disarm [* immediately before.]—The Turkish Chamber of Deputies have rejected the demands made by Montenegro on the Porte.—The St. Petersburg journals all regard war between Turkey and Russia as inevitable.

London, 10th : Lord George Hamilton, in reply to a question in the Commons, said the Secretary of State for the Indian Department had recently asked the Governor of Bombay for his decision upon the report of the Factory Commission, and urged a full enquiry into the alleged excessive employment of children in the Bombay mills.

Constantinople, 11th : Safvet Pacha (Turkish Minister for Foreign Affairs) has notified to the Montenegrin delegates that the conditions of peace proposed by Prince Nikita are not acceptable to the Porte, the Chamber of Deputies having rejected them, but that the decision of the Senate is now awaited. In to-day's sitting of the Turkish Senate, the question will be remitted for the decision of the Government. Much uncertainty exists as to the final decision.

St. Petersburg, 11th : The *Golos*, in an article to-day on the Turkish question, says that the Russian army will at once advance, if Turkey and Montenegro resume hostilities.

Berlin, 11th : An Imperial order has been published, granting Prince Bismarck leave until August. In the meantime the Prince will be replaced by Herr Camphausen as President of the Council of Ministers, Herr von Bulow as Minister for Foreign Affairs, and Herr Hofman as Chancellor of the German Empire.

London 11th : The *Daily News* states that the project for an Imperial museum for India and the colonies, has fallen through. The India Office has cut down the expenditure of the existing museum, and its partial transfer to the British Museum is probable. General Henry Smith has been appointed colonel of the 2nd Queen's Royals, vice General Edwards transferred to the 8th Royal Irish. —There is a semi-panic in the stock markets to-day, caused by political uneasiness, especially in Russian stock. —Telegram dated Constantinople 10th should read "Turkey will only consent to send an envoy to St. Petersburg and disarm if Russia agrees to disarm *simultaneously*," not "immediately before" as was given.

PASSENGERS SAILED.

Per P. and O. Str. *Mirzapore*, 9th :

For Southampton —Mr and Mrs J Connell and infant, Mrs L C Abbott and infant, Mr and Mrs T Thomas, child and two infants, Mrs P S Melville, Mrs Schelley and two infants, Mr R Bell, Major and Mrs Graham and infant, Mrs Candy, Lieut Simpson's child, Col and Mrs Blair, Mrs Byrne and two children, Surgeon Major and Mrs Turnbull and two infants, Mrs Rogers and two Miss Rogers, Mrs Sykes, two children, and two infants, Mr W H Wright, Miss H Burrows, Mrs F P Burrows, two children, and two infants, Mrs J Browne children and infant, Col P S Yorke, Mr and Mrs Storey and two infants, Mrs Lawrell, Dr D E and Mrs Hughes, child and two infants, Dr and Mrs A Stephen and two children, Mrs and Miss St Leger Carter, three children and infant, Lieut-Col and Mrs Clay, child and two infants, Capt and Mr Geddie and infant, Mrs Home, Col and Mrs Turton, child and infant, Mr M Law, Col H C Anderson, Major Tucker, Mrs McCarthy and two children, Mrs, Miss and Master Cowley and two children, Mr Goble, Mr and Mrs J E Schoenebach, Mahomed Abdool and Hakim, Moonshi M Shirozoodin, Mr Snuggs, Dy Surg-General and Mrs Smith, child and infant, Mrs Innes' child and infant, Mr and Mrs A Boulderson, Capt and Mrs Grant, Mr W B Jameson, Mrs O' Connell and infant, Miss Beatson, Mr and Mrs A Stokes and two children, Mr J Raby, Mrs Brandreth, Mrs Morris, Mrs Moore, Mrs Span, Lieut-Col and Mrs Smith and infant, Mr W S Porter, Mr S C Saikes, Mr Fleming, and Mr and Mrs Brayson and four children.

For Venice.—Mr J W and Mrs Sherer, Mr H A Spending, Col P Storey, Col Bell, Capt Young, Major Young, Mr William Riddell, Lieut-Col W Carnell, Mrs and Miss Stewart and child, Mr and Mrs Alexander, Major Brown and two children, Mr P Smith, Mrs Cummins, Major Maguire, Mr F Lambert, Mr T McMeekin, Mr Keel, and Mr Munro.

For Ancona.—Col and Mrs Stewart.

For Brindisi.—Mr W F Raban, Major and Mrs Wakefield, Major and Mrs P W Bannerman, Capt Wimberly, Major General and Mrs Macdonald, Mr F Alpe, Mr D G Barkley, Count A de L Wicbelu, Mr H S Reid, Surg Major C Cooper, Mr D Sinclair, Mr Titheredge, Mr G Anderson, Mr J Littlewood, and Mr Short.

For Malta.—Rev C and Mrs French, Major General and Mrs Taylor and family.

For Suez.—Mr W M Clay, and Mr and Mrs E Gray.

Per Str. *Polluce*, 10th :

For Suez.—Sir H and Lady Davies.

For Trieste.—Colonel C Malleson, Colonel and Mrs Coots, Mr and Mrs Silbiger, Miss Phoebe Don, Mr H A Vincent, Mr Clarke, and Mr G P Sanderson.

PASSENGERS ARRIVED.

Per Str. *Trentham Hall*, 9th, from Liverpool :

—Mrs and three Misses Clay, Mrs Walters and five children, Major G G H Fulton, Mr F Giles, Mr W Cooper, Miss Rowbottom, Miss Prescott, and Mr Linghton.

Per P. and O. Str. *Gwalior*, 11th :

From Southampton.—Mr G Hart, Mr J Lees, Mr J Kortweski, Mr W Northorp, Mr and Mrs Pilkington, Mr Warren, Sub-Lieut Bewicke, Mrs E Powell, two Misses Powell, Master R Fowell, Miss H Scott, Mrs E Connell and infant and child, Mr J Wilkinson, Mr and Mrs O'Callaghan, Major B W Broughton, Messrs J C Stirling, T Trevor, S J Woolcock, Lieutenant Alexander, Lieutenant G M Stevens, and Mr Bartlet.

From Brindisi.—Mrs Palmer, Major Hersey, Mrs Garrioch, Messrs A Burrow, S F Downing, Gillies, Atherton, A M Saunders, and C E Saunders.

From Suez.—Mr J Hemley Smith.

From Aden.—Messrs L Clarke, Henry Hall, and S Hamilton.

* A repetition of this word, which was in cipher and mutilated, has been called for.

Domestic Occurrences.

BIRTH.

SHAW—April 4th, at Bangalore, the wife of James Shaw Methodist Pastor, of a daughter.

MARRIAGES.

DAVIDGE—COLERIDGE—April 4th, at Christ Church, Kamptee, by the Rev. William Gale, M. A, John Davidge, Surgeon-Major, Army Medical Department, to Frances Elizabeth, senior daughter of the late Major Walter Coleridge, 20th Regt N I.

PENTON—DAVEY—April 5th at the Cathedral, Bom[illegible] by the Rev. Ward Maule, LL D., Herbert E Pen[illegible] Lieut, 18th Regt. N. I, to Alice Charlotte, daughter [illegible] Surgeon-Major Davey, Marine Battalion.

JACOMB—RICH—April 12th, at the Cathedral, by the Right Rev the Bishop of Bombay, assisted by the Rev. Dr. Maule and the Rev A. G. Lewis, Herbert Edward Jacomb, Esq., C S, to Mary, second daughter of J. Rich, Esq, of Bombay.

MACKICHAN—MACRITCHIE—April 12th, at Ambrolie Mission Church, by the Rev. D. C. Boyd, M. A, assisted by the Rev. Richard Stothert, M. A., the Rev. Dugald MacKichan, B D., of the Free Church Mission, to Eliza, daughter of the Rev. Malcolm MacRitchie, Free Church, Knock, Lewis, Scotland.

DEATHS.

DASILVA—April 10th, at his residence, at Cavel Antonio Ignacio DaSilva, late Head Master, Ahmednuggar Government High School.

NUNES—April 11th, at Mazagon, Rose Mary, wife of Mr A. Nunes, engine driver, G I. P. Railway, aged 33 years.

"BOMBAY GUARDIAN."

Subscriptions received from 7th to 14th April 1877 at the new rate.

Rev. G. R. Navalkar, 22nd September 1877, Rs. 5-5-5; W. R. Davie, 18th March 1877, Rs. 5; Mrs. Yates, 15th May 1877, Rs. 6; A. C. Blomfield, 24th May 1877, Rs. 1-10; P. Goulden, 30th April 1877, Rs. 3-15; J. Summers, 30th September 1877, Rs 6; W. Wells, 31st May 1877, Rs. 6; Edward Neal, 15th August 1876, Rs. 5; Thomas Catley, 1st May 1878, Rs. 7-10; L. Taylor, 14th April 1878, Rs. 7-10; James Tomlinson, 23rd April 1877, Rs. 1; John Crisp, 31st May 1877, Rs. 1; Mrs. Baird, 30th April 1877, Rs. 1; John Crisp, for Advertisement, Rs. 4; Rev. L. S. Gates, Rs. 1-3.

Advertisements.

UNITED EVANGELISTIC SERVICE FUND.

THE following additional sums have been received in aid of the above Fund, and are thankfully acknowledged :—

Conder, H., Esq., Rs. 100; Crisp, H., Esq., Rs. 10; J. T. Rs. 5; Gilder, G., Esq., Rs. 5; Gilruth, A., Esq., Rs. 10; Herbert, W., Esq., Rs. 5; Partridge W. P. Dr., Rs. 50; G. T. R., Rs. 10; White, J. H., Col., Rs. 10; R. W. Rs. 5; T. W. Rs. 5; Young, G. E., Esq., Rs 5; Sums under Rs. 5 each collected by Mr. Crisp, Rs. 14; Sums collected by Dr. Partridge in Mazagon, Rs. 24; Total on 12th April, 1877, Rs. 812.

W. E. GORDON,
Treasurer.

THE Fourth Lecture in connection with the Sassoon Mechanics' Institute for the Session 1876-7 will be delivered at the Rooms of the Institute on Tuesday the 17th Instant, at 8-30 P. M. by G. A. Maconachie, M. D., on "The Anatomy and Physiology of Man as compared with that of the Lower Animals;" with specimens and diagrams. The lecture is open to the public.

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